

# THE PACIFIC



Volume LII.

SAN FRANCISCO, SEPTEMBER 11, 1902

Number 37.

## The Voice of the Centuries.

THE centuries are on the side of the Ten Commandments and the Beatitudes. They side with the cross of Christ and the throne of God. The hours may depress, but the centuries are full of cheer. The struggles of faith will end in endless victory. The long night will slip into dawn. The centuries will ring eternity in upon time and announce immortality. The long pilgrimage will end, the dire siege will lift and trial be over. The hours may say, "Earth to earth, ashes to ashes, dust to dust," but the centuries proclaim, "This mortal shall put on immortality." Tired, footsore, wayworn and faint, the summit of achievement shall be reached at last, and faith's journey end in welcome to the weary.—James I. Vance, D.D., in "The Rise of a Soul."



# THE PACIFIC

Established 1851.

THE OLDEST PAPER IN CALIFORNIA.

Published every Thursday at the Congressional Headquarters, Y. M. C. A. Building, San Francisco, by the  
PUBLISHING CO. OF THE PACIFIC

## TERMS:

Per Year, in Advance, - - - \$2.00  
To Foreign Countries in Postal Union 3.00

**CHANGE OF ADDRESS.**—When a change of address is ordered, both the new and the old address must be given. The notice should be sent one week before the change is to take effect.

**DISCONTINUANCES.**—If a subscriber wishes his copy of the paper discontinued at the expiration of his subscription, notice to that effect should be sent. Otherwise it is assumed that a continuance of the subscription is desired.

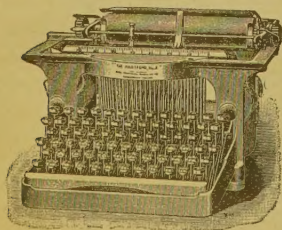
**PLEASE** look at the figures printed each week on the label. They give the date to which your Subscription is paid.

## STOP.

Stop flattery. Stop talking about your neighbor, unless you are speaking well of them. Stop encoring singers and speakers when everybody knows you don't mean it. Stop passing resolutions to flatter the vanity of some person. Stop voting "unanimously" for the pastor's return when you are asking the Bishop at the same time for a change. Stop hindering others from work when you do no work yourself.

"NOT CONTROLLED BY A TRUST."

## THE HARTFORD TYPEWRITER



PRICE, \$60

Full Standard.  
Up-to-date.  
Send for Catalogue.  
Easy Time Payments.

J. GUNZENDORFER

209 Sansome Street, San Francisco, Cal.

A Good Meal Without Meat.  
**VEGETARIAN CAFE.**

755 Market St., San Francisco.

Dinners served to parties. Phone Main 5375

## SCHOOLS.

### POMONA COLLEGE, CLAREMONT, CAL.

A Christian College for young men and women. Classical, Literary and Scientific courses. Schools of Music, Art and Design. Preparatory School fits for any college. Gives a complete college training.

Address for catalogue, etc.

PROF. E. C. NORTON, Ph. D., Dean.

### IRVING INSTITUTE,

Select Boarding and Day School for  
Young Ladies.

Accredited to the Universities.

Its elegant and commodious buildings on the northeast corner of California and Buchanan streets, San Francisco, have every modern convenience. Twenty-fourth year. Seminary and College preparatory courses. Conservatory of Music, Art and Elocution.

Preparatory department for little girls.

For illustrated catalogue, address the Principal

REV. EDWARD B. CHURCH, A. M.,

2126 CALIFORNIA ST.,  
SAN FRANCISCO.

## Pacific

### Theological Seminary

REMOVED TO BERKELEY  
Seat of University.

Curriculum remodeled to present-day demands includes valuable University advantages. Advanced Semitics. Teaching positive and constructive. Special facilities in English Language and Literature, History, Apologetics, Sociology and Practical Work. Classical, English and Special Courses offered. Open to qualified students of any Christian Church; to women as well as men. Location and climate unexcelled. Address President

REV. J. K. McLEAN, D. D.  
Berkeley, Cal.

### The Sabbath Transferred

The Sabbath Question Settled.  
Jewish Sabbath and Christian Sabbath  
Identical *Price reduced to Clergymen,  
Sunday School Superintendents and  
Teachers to \$1.00.*

For circulars write to

JOHNS D. PARKER & CO.,  
East Orange, N. J.

### HOTEL RAMONA

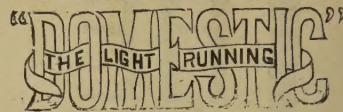
Adjoining Y. M. C. A. Building  
130 Ellis Street, - San Francisco  
—EUROPEAN PLAN—  
First-class in every respect. Sanitary Plumbing,  
Hot and Cold Water in Rooms, Electric  
Lights and Bells.  
CARS TO ALL PARTS OF THE CITY PASS THE DOOR  
50c. to \$1.50 per day. Weekly  
and Monthly Rates Made  
MRS. KATE S. HART, Manager.

Reference by permission to Rev. George C. Adams, Pastor First Cong. Church; also to the Editor The Pacific.

### Oak Grove Cottage SARATOGA

Three minutes' walk from postoffice and churches.  
Four miles from Los Gatos. Stage connections twice  
daily. Fresh rooms. Pleasant grounds.

MRS. L. M. HOWARD  
Recommended by Revs. C. R. Brown, George C. Adams and E. S. Williams.



Pre-eminently the Sewing Machine  
for Family Use.

### Standard PAPER PATTERNS

Highest Perfection  
Lowest Prices  
Send for Catalogue.

### J. W. Evans, Agent

1021 Market St., San Francisco  
(Near Sixth)

G. P. Prechtel { Lena T. Snook } G. W. Keeler

### Golden Gate Undertaking Co.

2475-2483 Mission Street  
Telephone Mission 102

C. H. Ashley  
H. S. McCurdy Mrs. S. E. Gould  
Assistants

### Blake, Moffitt & Towne

DEALERS IN

## PAPER

55, 57, 59, 61 First Street  
SAN FRANCISCO, CAL.

Telephone Main 199.

146 and 148 N. Los Angeles Street, Los Angeles Cal.

### FRED WILSON, MERCHANT TAILOR.

Fifteen per cent discount  
to Clergymen.

610 MONTGOMERY STREET;  
N. E. Cor. Merchant St.  
SAN FRANCISCO, - - - CAL

### H. Le Baron Smith

The American Tailor

320 Bush Street Above Montgomery  
15 per cent to clergymen

### Chas. H. J. Truman & Co.

Funeral Directors and  
Embalmers.

NOW OCCUPY THEIR OWN BUILDING,

1909 MISSION ST.,

Tel. Mission 109. Bet. 15th and 16th.



# THE PACIFIC

FIRST PURE, THEN PEACEABLE; WITHOUT PARTIALITY AND WITHOUT HYPOCRISY

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal.

W. W. FERRIER, Editor.

Thursday, September 11, 1902

## A Movement For Church Unity.

It is to be hoped that the recent movement, in the church of the United Brethren in Christ for the uniting of several of the smaller ecclesiastical bodies, will bear fruit. Such a union would, in our opinion, be in harmony with the best Christian spirit of the age, and would best serve the interests of Christ's kingdom. A few weeks ago a number of influential men in the United Brethren church petitioned the Bishops of the church to take such steps as might be necessary to open up negotiation with churches similar to theirs in polity and doctrine with a view to their permanent union. This request was made by the editors of The Religious Telescope, a paper of large circulation and influence, by professors in their theological seminary, by the pastors of several of the largest and most flourishing churches, and by several Presiding Elders. Special mention was made for this desired union of the Methodist Protestant, the Cumberland Presbyterian, the Evangelical and the United Evangelical churches. The proposition was sent to representatives of the churches named; also to the editor of the New York Independent, with the purpose of obtaining their views thereon. Dr. William Hayes Ward, the editor of the Independent, stated that while he earnestly desired the federation of all the evangelical denominations, he felt that it was no less important that many of the smaller bodies should be combined in corporate union. And as chairman of the Committee of the Congregational National Council on Unity with other Denominations, he expressed desire that when the subject of union was taken up the Congregationalists should not be left out; that Congregationalists would have "something to give in such a union and much to receive." Prominent Methodist Protestants wrote that a continued separation of the churches named in the proposition was unwise and contrary to the spirit of true Christianity, and that they saw no insurmountable difficulties in the way of union. The Rev. Dr. Ira Landrith, editor of the Cumberland Presbyterian, wrote to the Secretary of the United Brethren Church Erection Society, who conducted the correspondence, that consulting his heart alone he could find nothing but an affirmative inclination toward the proposition; that in his judgment, however, he was not convinced, because

not informed. "Certainly, such a union as you propose," said Dr. Landrith, "would result in the organization of a great church; and, if minor differences can be removed or ignored, it appears to me in a most favorable light." In an editorial, however, about that time Dr. Landrith expressed himself as follows: "Much is in the air just now about church union, and proposals are likely to be formally made in more directions than any of us now imagine. It is, therefore, a question which will not permit itself to be ignored. Our own view is that the Cumberland Presbyterian church has no reason for going in search of such alliances and that it ought to plan and pray and work right on as if it were certain that it ought never to surrender its separate existence."

This is true as to the Cumberland Presbyterian church—it has no need of going in search of such alliances; nor has the United Brethren church any such need. Its membership today is nearly three hundred thousand. It has had an excellent growth during the last few decades, and has as good promise of continued prosperity as any denomination in existence.

The church of the United Brethren in Christ was organized in the year 1800—at the beginning of the nineteenth century, and at a time when there was not a very robust Christianity in some parts of our country. Writing of the type of Christianity prevalent at that time, Dr. Nevin has said: "To be confirmed and then to take the Sacrament occasionally was counted by the multitude all that was necessary to make a good Christian, if only a tolerable decency of outward life were maintained besides, without any regard at all to the religion of the heart. True, serious piety was often treated with open and marked scorn. The idea of the new birth was treated as a Pietistic whimery. Experimental religion in all its forms was eschewed as a new-fangled invention of cunning impostors. Prayer-meetings were held to be a spiritual abomination." This, of course, must not be taken as applying to the church as a whole; but it cannot be denied that there was a low grade of piety that was widespread. This condition became alarming to many of the truly spiritual people, and one of the results in Pennsylvania, Maryland and Virginia, was the organization of a new church, which took the name of the United Brethren in Christ. "Under the providence



of God," says Bishop Mills, "our church has received two streams of heredity—the one the spirit of liberty and equality of the Revolutionary patriots; the other the Biblical simplicity and Pentecostal spiritual power of the German evangelists of that period. Born at such a time and place, with such heredity, the polity of the church could not wholly conform to any previous type; but it is a union of the Presbyterian and a mild form of the Episcopal system. With the former it holds to the parity of the ministry, the equality of believers, and a representative government; with the latter it holds to the broad-church view of Presbyter-bishops, who have the oversight of the church, in order to secure unity in faith and practice and greater efficiency in church work, but whose office is purely governmental, and in no sense priestly."

From its very inception this church took high ground on all questions of moral reform. As early as 1815 it pronounced against slavery; and in 1821 enacted a law forbidding members engaging in that traffic, and a little later there was provision for the immediate expulsion of all who did so engage. It has long been a leader in the battle against intemperance, and no man is now licensed by it to preach the gospel who, if a user of tobacco, will not promise its relinquishment. Its ministry is in general an educated one; always, certainly, suited to the people whom they are to serve. Hampered somewhat in the towns and cities because of a rule against membership in secret societies, this rule was abolished in 1884, and the church entered at once on a growth that has been for many years among the very best. Thoroughly evangelical and evangelistic, it has promise of a large and successful future among the denominations.

This, then, is the church that is asking for union with the denominations heretofore named and with such others as may desire the same. Evidently, it is doing this, not because it is a dying denomination, for it is far from that; it is asking for such union in order that the cause of Christ may be advanced throughout the earth.

The Cumberland Presbyterian church, one of the denominations which have been overtured, was organized in Tennessee in 1810. It went out from the Presbyterian church of the United States principally because of a refusal to set aside the denominational rule requiring a classical education as a qualification for license to preach, at a time when there was a great demand for preachers. There was objection also to some of the doctrines of the Westminster Confession, such as those of reprobation and a limited atonement; and the church has come, perhaps, to be more Arminian than Calvinistic in its theology. Its present membership is about two hundred thousand.

The Methodist Protestant church was organized in 1830 by seceders from the Methodist Episcopal, who objected to the episcopal form of government, as it then was, and to the exclusion of the laity from the legislative councils of the church. Its present membership is nearly two hundred thousand.

The Evangelical church was the outcome in 1800 of

a work of reform begun in 1790 by Albright, who held that the German churches in Pennsylvania were corrupt and without real piety. It was and is Arminian in doctrine, and in its mode of worship and form of government agrees with the Methodist Episcopal church, of which Albright was, in early life, a member. Its membership is about one hundred and twenty-five thousand.

The United Evangelical, which has a membership of about sixty thousand, grew out of a trouble between two rival conferences which culminated in 1891 in the organization so called.

When these churches were organized in the early years of the nineteenth century there were many good reasons for their organization. Each has done a good work, and has justified its existence. But the time has come when they can do a better work united than they can separated. Federation is good, but unity is better. We cannot have the latter just now, and it may be that we shall never have it, for the reason that as people are constituted it may be impossible. But a failure on the part of the Christian churches to cease emphasizing the non-essentials and to get closer together in some way and move as one mighty body for the evangelization of the world will, ere long, be scandalous. The Cumberland Presbyterians ought to get back to the parent organization or cast in their lot elsewhere in accordance with some such proposition as the one herein considered. It was stated in Chicago papers last week that one Presbytery, that of Decatur in Illinois, had taken steps to return to the parent organization. The Methodist Protestants and the Evangelicals ought not to omit strenuous effort to bring about the proposed union with the United Brethren. The Methodists, South, and the Methodists, North, should come together as they were before the war, as should the Northern and Southern Presbyterians. The Baptists and the Disciples of Christ would do well also to get rid of their differences and consolidate. Indeed, the ideal thing would be for them to leave the matter of baptism, as to the mode, to the individual judgment and conscience and become full-fledged Congregationalists.

It is said often that in heaven there will be no Baptists, nor Presbyterians, nor Methodists—that sects will not be known there; let, then, the Christian people work for a little more of heaven upon earth, if not for themselves, then for posterity. We congratulate the ministers and laymen, members of the Miami Conference of the United Brethren in Christ, in that, at their recent session in Ohio, they adopted ringing resolutions favoring such unity as that for which movement had already been made by prominent members of the denomination. Long time have Congregationalists talked such things and have been ready to co-operate to bring them about. It is gratifying now to see others coming to their advocacy. We do not expect to see things ecclesiastical revolutionized in any brief time. We know too well the difficulties in the way; but the heaven will work and there will be betterments.



## The Religious World

The Phillips Congregational church of Salt Lake has let the contract for a new house of worship, to cost \$6,700.

For the year ending in April 39,398 Sunday-school scholars were received into the membership of the Presbyterian church. This was 10,055 more than the number for the preceding year.

The American Missionary Association will meet at New London, Connecticut, October 21st-23d. The Rev. Dr. Jefferson of Broadway Tabernacle, New York, is to give the annual sermon.

The American Board will hold its annual meeting this year at Oberlin, Ohio, beginning on Tuesday, October 14th. The Rev. Dr. Hillis is to give the sermon. The Board is in better financial condition than it was a year ago.

A union of the Central and People's churches of Chicago is contemplated now that the latter is without a pastor by the acceptance by the Rev. Frank Crane of the pastorate of a Congregational church at Worcester, Mass. Dr. Gunsaulus will be pastor of the consolidated churches, and the name is likely to be the People's Central church. The field is regarded as hardly large enough for the two churches, and it is thought that, united, they can do a far better work than they are now doing.

The Rev. Dr. Pentecost expects to leave New York on Saturday for London, and will sail from London on the 7th of October for the Philippines. Speaking recently concerning the work which he is to undertake, Dr. Pentecost said: "My mission to the East is not to be classed with the regular routine of missionary work, and my duties will be very different from those of a foreign missionary. I suppose I am, in a sense, a special commissioner, sent to do a special work. From London I go directly to Manila, and shall be in the Philippines until February 1st. The succeeding two months will be spent in China, after which I shall spend four months in Japan. Further than that I have no definite plans. My work will be, primarily, to enlist the English and American residents of the East in the cause of Christ. The term 'American' is to many of the natives synonymous with 'Christian.' But all Americans are not Christians, and I am to try to help some of them to be, in truth, what the people suppose them to be. Then I shall try to help the regular missionaries in the fields which I shall visit. Conferences of missionaries and teachers will be held. The third phase of my work will be among the higher classes of natives, especially those who speak English. I shall emphasize the evangelistic side of the preacher's work and try to make converts among the members of this class."

A member of the Methodist Episcopal church, who has returned recently from a trip to Honolulu, says that Methodism is struggling in Honolulu for an existence, and that without outside assistance they cannot keep up the work they have attempted. He says in this connection: "Probably nowhere in the world is the field whiter for the harvest and the reapers fewer. There are nearly 100,000 Japanese and Chinese, not to mention about 25,000 of the most priest-ridden Portuguese and Porto Ricans that can be found anywhere. The Asiatics there are especially susceptible to Christian influence, and almost all of them are heathens and have their

Buddhist temples. Two years ago the island work was annexed to the Northern California Conference, and Rev. Mr. Pearson appointed Presiding Elder for the entire field—he is also the Honolulu pastor. The outside work is confined to the Japanese at present, but they wish to enlarge and take in the Chinese and also extend it among Japs, but the small amount allowed by California does not go far and by far the greater part of the money is paid by the Christian Japanese, so you see it is nearly self-supporting, and is made so after a few years after the missions are started, but it takes outside money to make the start. I have seen the work and know it is accomplishing great things, and still hardly a beginning has been made in the field. Japanese workers are being taught to do the work and Mr. Pearson merely has the oversight of it."

The Rev. Dr. Robert S. MacArthur, pastor of Calvary Baptist church, New York, preached a highly optimistic sermon on his return from his vacation, the material coming largely from his vacation experiences. The previous Sunday, his assistant, the Rev. Frank R. Morse, had given forth many utterances which were quite the reverse of optimistic. According to the report in the New York Sun Mr. Morse denounced the two great political parties, the President, the Roman Catholics, and almost everything. But Dr. MacArthur said: "The world is growing purer and nobler in every range of life. No note of pessimism shall be struck here tonight, but with true loyalty to the truth shall we thank God for all he has given us." As to the President he said that in his travels he was everywhere surprised by the unanimity of the indorsement given his policy; and as to prosperity it was said that there never was a time when the country was so prosperous as it now is; and there was every indication of such prosperity continuing for years to come. Referring to the matter of Biblical criticism, Dr. MacArthur stated that the so-called higher criticism was losing in influence and that "the people were getting back to the old Bible." If any readers of The Pacific are inclined to a different opinion as to the influence of higher criticism, let it be noted that this is merely Dr. MacArthur's conclusion, largely, perhaps as to the Baptists, and that The Pacific has never condemned higher criticism indiscriminately and has no inclination to do so now. Neither let it be inferred that by use of the phrase, "getting back to the old Bible," which is quoted, we are ready to indorse any untenable position as to inspiration. The Pacific is a thoroughly up-to-date paper on all matters that are established. All careful readers of our columns will admit this to have been the editorial position always under the present management.

The Winona Bible Conference at Winona Lake, Indiana, was a great success this year. Several thousand persons were in attendance, about fifteen hundred being pastors. Dr. J. Wilbur Chapman, who is the director of the Conference, is determined, both for their own sakes and for the sake of the cause of Christ in the world, to draw the average pastor to these Conferences, and every possible inducement in the way of low expenses is offered. Among the speakers this year were the Rev. Dr. George Johnston Ross of Cambridge, England, the Rev. John Robertson of the City Temple, Glasgow, and Mr. Henry Varley of London. Theological Seminary professors were participants in considerable number. We quote the following paragraph from the editorial correspondence of The Interior of Chicago: "If the man who thinks of theological professors as cold and bloodless devotees of learning was anywhere on the



grounds he was certainly disabused of his misapprehension. It was given to Prof. A. C. Zenos, of the faculty at McCormick Seminary, to affect the conference profoundly in a way which no one else did. In his initial lecture Dr. Zenos commended the critical, analytical method of Bible study as valid and valuable—quite as useful for a method to conservative as to radical scholarship. Among men to whom the very phrase 'higher criticism' is an irritant there were mutterings of disapproval. But when in his second lecture Dr. Zenos asserted that the criticism of the New Testament had established the supernatural elements of the gospel story on more unimpeachable foundations than ever and had vivified and enlightened modern conceptions of the divine Jesus Christ, he spoke with such brilliant cogency that opposition was disarmed. Dr. G. A. Funkhouser, of the United Brethren Seminary at Dayton, did a quite similar service with his lecture on New Testament Greek. Then there was Dr. W. G. Moorehead, the dear, loving-hearted, simple-mannered old disciple of the Lord, the John of the present-day church in America, from the United Presbyterian Seminary at Xenia, Ohio. He is a friend of long standing at Winona, but he was never more beloved by the masses there nor more influential among them than this year. And there came still another professor from Xenia this year, Dr. Joseph Kyle, heard at Winona for the first time and proving to be a sort of younger Dr. Moorehead, but having grace of style and gifts of insight all his own. His exposition of the thirteenth of First Corinthians was a masterpiece worthy to rank in beauty and exaltation with Henry Drummond's immortal address on the same Scripture. And besides these there was Professor R. R. Lloyd, Ph.D., of the Congregational Seminary at San Francisco, a Welshman with all the native Celt fire in his veins, whose Bible studies were like drafts of spiritual tonic."

### *The Bystander.*

#### **Another Word About Ingersoll and the Higher Critics.**

The Bystander is sometimes criticised for his opinions, and always welcomes contrary views upon his comments on men and things. He has long ago become accustomed to criticism and avoids giving offense to his readers as far as possible. Sometimes there is manifestly a misunderstanding as to what he means. An illustration of such misunderstanding grows out of his comments last week on "Col. Ingersoll and the Bible Critic." One man accuses him of going to Ingersoll for points on Biblical criticism. This good man thinks that such mention of the infidel is out of place in the columns of *The Pacific*. A letter received from a valued friend, an advocate of constructive criticism deprecates the position of the Bystander in his effort to link the names of Ingersoll, Abbott and Gladden together. He says, "To call the position of such widely removed men, 'identical' as regards the system of truth contained in the Bible, and to line them up together, pained me." Now what did the Bystander do? Simply pointed out that in this latest manuscript of Ingersoll, some of the conclusions of the critics are identical with the conclusions of Ingersoll. Such being the case there is nothing to conceal, and there is nothing to be ashamed of. The Bystander picked up a few apples which, from the overhanging branches, dropped in the orchard of higher criticism. As to the value of these conclusions, it can only be said they must be tested by the evidence of their

soundness. Into this the Bystander does not enter except to say that personally, he accepts the position of such constructive criticism. If infidelity, so called, in these later days, has become rational enough to recognize the more rational conclusions of thoughtful minds, then that kind of infidelity is to be congratulated.

There is, fundamentally, no identity between either the spirit or the method of Ingersoll, and such men as Lyman Abbott and Washington Gladden. The spirit of the one was destructive, the spirit of the other constructive. The spirit of the one was sour, the spirit of the other is sweet.

No reproach was meant upon the brave men who stand for what they believe to be sensible and sound in Biblical interpretation. Col. Ingersoll has been severely denounced by ministers of all denominations. He has been looked upon as a destroyer of faith and an enemy of the church. He has made people laugh at sacred beliefs. It is not often that anything in his published utterances is found to agree with either conservative or radical, when, therefore, the Bystander discovered in one of his latest and hitherto unpublished manuscripts, certain conclusions which are practically accepted by judicious and thoughtful men, he was moved to make a note of it, without raising any question as to their soundness. In doing this there was no desire either to flatter the infidel or cast reproach upon the scholars, but to recover the common ground between them. Now and then the blind hog of tradition finds an acorn, and when he does, let us frankly recognize the discovery without rashly concluding that higher critics are in strict and fundamental agreement with Ingersoll, or that Ingersoll is a "higher critic," for either conclusion is wrong.

Ingersoll was a Pantheist. He denied the inspiration of the Bible, and was animated by a purpose totally different from the lofty spiritual purpose of such men whose names have been mentioned with his. It will be remembered that Lyman Abbot made one of the notable replies to Ingersoll, and that in wholesome Christian influence the two men are opposites. If the Bystander failed, and he certainly did fail in making himself clear upon the point that the position of Ingersoll and the higher critics is identical only in certain conclusions, which have resulted from Biblical criticism, and not in Biblical theology, inspiration, theism and religion, he begs for the pardon of his readers.

#### **Prof. Bade Before the Ministers.**

The Pacific Theological Seminary is to be congratulated upon bringing to this Coast such a bright young scholar as Prof. Bade, who read a paper of great strength before the Ministers' Meeting on Monday morning. President McLean must have felt pleased with the hearty reception his young teacher received. Prof. Bade introduced his paper on "The Literary Craftsmanship of Isaiah," with a splendid and apparently impromptu address, which, by the way, had the marks of preparation. It was sufficient, however, to disclose good speaking parts, and revealed a fervor and passion in expression that will be in demand on this Coast. The paper was beautifully worded and filled with evidences of scholarship. He made the impression that he had something important to say and knew how to say it. The Seminary has some new accessions and with new men on the faculty should have a prosperous and profitable year. President McLean knows how to catch theological professors quite as well as he knows the art of hooking trout.



**Vacant Churches in California.**

At the last meeting of the Executive Committee of the Home Missionary Society Superintendent Harrison reported ten churches vacant. All of these churches are supplied with buildings, and some with parsonages. Salaries are not large, but they are fields of great promise to single men or men with small families. It is a matter of concern that so many churches are vacant in this State. Why is it? Is there a lack of men fitted to command the situation, or a lack of the spirit of consecration on the part of those who have entered the ministry "for better or for worse."

For the right men who have tact and courage, who mean business, and wish to preach the gospel to the hospitable, good-natured people of California, here is an open door. Where are there ten good, strong men—strong in body, brain and soul—to enter these open doors?

**Acorns From Three Oaks.****Aloha.****"Dig It Up."**

Saratoga was so happy this season as to share a part of Judge J. M. Haven's vacation. Incidentally I learned from this dear brother's always profitable conversation where the California expression for raising money came from. It flashed on me as I heard him tell of early experience in the mines. There were no safes—no banks; and gold was really too heavy and too plenty to be carried in a belt in quantity when men needed free motion of muscle to dig for more. So every man's camp, cabin, or tent, became his safe deposit vault, and woe to the thief who thought stealing easier than mining on his own account. Chums who trusted each other absolutely might know each other's *cache*, but it would take a deal of digging for a stranger to unearth the cups and cans wherein the hardy miners buried their treasure until the day of need. Our good friend was planning with his partner to lay in their winter supplies. It took thousands of dollars, for miners ate heartily and provisions were costly. But they must have them. As for the pay they had to "dig it up." It requires some stretch of imagination to transfer the beloved old judge to a rough camp—to see him in red shirt and heavy boots swinging his pick carefully lest he let daylight through the cabin roof. But he dug up his honest gold (he never dug any other), and has lived to pass the plate gracefully in more than one useful church, giving many pews full of grateful worshippers a chance to "dig it up" ere he passed them by. I had always thought the expression slang for going down in one's pockets, and was glad to chance upon the easy explanation of it. Old Californians know all this. Ask the new ones if they do.

**Saving a Thief's Life.**

The following incident will assure many that the useful and generous judge must have carried a level head and a kind heart among the rough comrades who surrounded him in the pioneer days. Death was the penalty for stealing—death after a fair but prompt trial. The camp was roused one day by alarm for a stolen money bag. Down the trail flew the swiftest runners and the sneaking culprit who would rather steal than work was soon hustled into a vigilant court of Judge Lynch. The rogue was convicted. The stolen gold was found on his person. But James M. Haven was in that angry crowd and had been appointed "counsel for the prisoner." I wish I had questioned him a little more about his plea. We can imagine it. The snow was near and

provisions high, and the prisoner might not have "struck it rich." Perhaps there were wife and children back East to mourn. Mr. Editor, ask the good judge to paint the scene exactly for us. All I know is our friend saved the thief's life and gave him a chance to repent of his sins toward God and men. But the indignant miners flogged the thief out of camp. The just young judge himself suggested that, for he admitted his client's guilt. Ask him for the particulars on the ferry-boat. He would not have talked on if I had taken out my note-book for the Pacific. What a pleasant memory to have saved a man's life! Truly, "the memory of the just is blessed."

**Ginsey Kreider.**

Huldah Herrick has written and our Pilgrim Press of Boston and Chicago have printed under the above title, a fascinating story of the Kentucky mountains and the wild men who run illicit stills and make whisky. The good judge commended it for our Sunday-school library and on the way to it I have had the reading of it. The heroine has a pitiful career, but it is glorified by the gospel of Christ and light is shown on false and true churches. Most suggestive praise is given to Berea College without once mentioning its name. Its a great Home Missionary book. Whoever on our Coast wants to put one more good book in a Sunday-school library, or a home library either, may safely choose this. My copy came from the New Book Store of Mr. Cary on Grant avenue. People like to know prices, so I mention that it is a dollar-and-a-half book of four hundred and fifty-two pages. Not a literary gem, but a wholesome story book concerning a wild and interesting country.

**"Reverence in God's House."**

Whether the suggestion comes from the Boston office of the C. E. Society, or from the State Superintendent of the Quiet Hour, I do not know, but the following pledge was suggested to such societies as chose to take it in the special services for Endeavor Day. After full and free discussion I think the whole society took it. We have been rather a joyful handshaking society, and we do not interpret the pledge that we must give up cordial greetings after the Mizpah benediction is over. If it shall make us all reverently bow our heads when we come into the House of God, and sincerely ask blessings on our pastor and our fellow-worshippers, it will be good. We are to be favored with the County Convention October 18th, and we are looking for a genuine blessing. That we have been made alert for a better citizenship by the agitation for reform and the battle for pure primaries may be gathered by the special subject for the meeting which is "Good Citizenship." Come, all who can, and enjoy the stirring meeting with us. Here is the pledge spoken of above. May our reverence and our gladness be sanctified by the Lord of the Temple!

Will those who are willing to take this means of publicly honoring God in his own house please unite with me in the following pledge:

"Confessing with grief and shame that the glory of the Lord is departing from his Temple through the carelessness of his saints, I pledge myself to take some regular means of spiritual preparation for its services; to bow my head on entering, and to pray for the vision of the King in his beauty; and, as far as possible, to keep all matters that are not directly connected with the worship of God in the outer courts where they belong. And this I do, lovingly and joyfully, as an act of adoration and worship to Father, Son and Holy Ghost. Amen."



### A Concrete Comparison of Buddhism, Confucianism and Christianity.

SIDNEY L. GULICK.

The comparative value of different religions is brought into clear contrast in life's supreme moments of joy or sorrow, of success or failure, and especially in the hour of death. In the round of the daily life of the average man, be he Buddhist or Confucianist, Christian or agnostic, there may be little to distinguish. So long as a man possesses a fair measure of health and business prosperity, the nature of his religion may make little apparent difference. But when business calamity or sickness overtake him, temptations test him, and loss of friends or reputation overwhelm him; then do his religious convictions manifestly take a controlling place in his life, either strengthening and upholding him, or casting him down. I have recently heard some striking testimony on the point, worthy of record and reflection.

In June it was my sad duty to preach a funeral sermon. The deceased was the wife of a physician; both husband and wife joined the church several years ago, but neither had formed the habit of attending the church or of associating much with other Christians. I had thought of them as nominal Christians; all my efforts to lead them on had seemed fruitless. The wife died, leaving four children, the youngest an infant but two months old. She had been ailing for several months, but not until a few days before the end was the fatal result anticipated. So far as appeared to outsiders her Christian life was at a low ebb, yet as we learned afterward she habitually laid emphasis on doing her duty at home and to her children, and when death suddenly loomed up before her, her faith manifestly brightened; she looked forward with no misgivings, but rather with joy to her departure to the heavenly home. I preached on the meaning of a Christian funeral, a large number of non-Christians being present in the church.

A week later, according to the Japanese custom, a memorial service was held, at which, after a hymn, a prayer and a short address by the evangelist, opportunity was given to friends to say whatever might be in their hearts. Mr. Nagaya, an elderly man of sixty or more, who was a member of the first Japanese National Diet, immediately arose and said that he had been awaiting impatiently for this memorial service as he had something he wished to say. He proceeded to give an account of his mental and spiritual experiences when he was on the point of death on two different occasions, the first time eighteen years ago, before he became a Christian, the second time during the past winter. To appreciate the force of his remarks, it is important to know that he had a high rank in pre-Meiji times, his family being closely associated with the Daimyo of Matsuyama; he was nearly thirty years of age before the new era of Japan begun, and had received his total mental and spiritual equipment from Bushido—"The Way of the Warrior," a system of ethics largely devoid of religious elements, being Japonicised Confucianism. He spoke in substance as follows:

"Until taken ill eighteen years ago I had never faced the question of death for myself. Nor did the thought once cross my mind even then; but after several days of severe prostration I saw my kindred whispering together, and overheard them arranging for the gathering of my friends to say good-bye. For the first time in my life I realized that I, too, must die. The thought nearly paralyzed me. I tried to think about it coolly. What is death, I asked myself; what does it mean? But I found

myself helpless even to think. For three days I lay in utter physical prostration, facing the black mystery, my soul swept by one over-powering emotion after another. First came a terrible fear, terrible because I could not define it. Soon in and with this fear I became conscious of oppressive loneliness. In this the supreme hour of my anguish and doubt, not one of all my friends could be with me or in the least know or sympathize with my thoughts or feelings, or give me the slightest help in understanding them and bearing them. The gloom of death had already separated me from my loved ones. Then came an overpowering sense of darkness. Not a ray of light shone upon me as I faced the future. The blinding blackness of absolute darkness was upon me and it was horrible. Then I was seized with a dreadful feeling of coldness, benumbing all my powers of thought. This was followed by a wave of hopeless gloom, utter despair. Death was the great, the absolute destroyer. These emotions kept surging over me time and time again for three eternal days. But slowly life returned to my body, hope revived in my heart, and gradually the fear and the darkness and the loneliness and the chill of death passed away. A few years later I became a Christian; new thoughts of the meaning of life and death took possession of me, and that dread experience ere long passed from my daily memory.

"During the past winter, however, three successive attacks of a serious nature brought me near to death's door; the last I thought was sure to be fatal; for several days I lay thinking each hour might be my last. In this condition I vividly recalled my heart-rending experience, when facing death eighteen years ago; and I could not fail to contrast that dreadful time with my present peaceful, even blissful state of mind. No fear, no loneliness; no sense of cold or darkness; no hopeless gloom; but rather joy, to enter a fuller, richer life; sorrow of course I felt to leave my dear ones, and my physical suffering was not easy to bear; but peace was mine as I knew that it was my Father's hand that was leading me through the valley of the shadow of death; joy was mine as I looked forward to meeting again with loved ones who had gone on before, and bliss indescribable to go to be with Jesus, and to enter the eternal home of my Heavenly Father. For darkness I now had light; for hopeless gloom and chilling cold I now felt buoyant hope and cheering warmth. Ah, my friends, Death is the test of one's principles of life. Put your trust in God the Father and in Jesus Christ, your Savior, and death will be to you as it has become to me, not the dreaded destroyer, the terrible, invincible enemy, but rather the door to a more perfect and richer life, a source of joy and hope." So spoke this old man, who had twice faced death, once as a disciple of Confucius and once as a disciple of Christ.

At the close of the memorial service, the physician, after thanking the friends for the kindness in mourning with him and for their attendance on this service, added that he wished to take this opportunity to give a word of testimony. His mother, an earnest Buddhist, had taught him her faith, and for many years he had been with her an ardent hater of Christianity. But with increasing years he had noted how the pessimistic spirit had been gaining increasing hold on both her life and his. Its sorrows and pains, its joylessness and hopelessness, were the constant theme of their thought and conversation. This view of life was becoming a crushing load. To escape it he thought he would see what Christianity could do for him; he accordingly joined the church. But to tell the truth, he had not been a true Christian and had seldom gone to church; indeed, he



had thought within himself that Christianity had done nothing for him. But now he saw his error, for it had done much. When this terrible loss first came to him, he seemed for a few hours to be in a small boat out on a wild-tossing, pitch-black sea, with instant destruction before him. But as one Christian after another called at his home and expressed their Christian sympathy, somehow a new light had entered his life. Courage to take up his burdens and duties had come to him. Even in his sorrow, to his astonishment, he had found joy. He had called his children together, and together they had prayed to the Heavenly Father to guide and protect them. He wished thus openly to thank the Christians for their help in this time of his sorrow and special need, particularly for the courage which had come to him through them. Non-Christian friends had called and had repeated the conventional phrases of condolence, but only the Christians had helped him, through the evident sincerity of their sympathy.

After the meeting was over I asked the doctor if he could give me some general statement as to the way in which the average Buddhist meets death. He replied that as a physician he had often had occasion to tell them of the near approach of death, but never had he seen one that did not quail before it. Buddhists are afraid to die. None ever welcomed it in his experience. I asked him about the experience of Buddhist priests. As he had never attended them on such occasions, he could not say. On further inquiry, however, I have been told that priests are more afraid of death than the rank and file of the Buddhist laity. It would be interesting to verify this statement, and if it is a fact, to find the cause for it.

But whatever be the experience of none-Christian Japanese, it is a well-verified fact that Japanese Christians die, what may properly be called a peaceful, sometimes even a joyous and even triumphal death. I have often thought that reliable records of the death-bed scenes of average Buddhists, Confucianists and Christians would be of great value, not only to a concrete study of Comparative Religion, but also of great apologetic value, bringing into clear living contrast the various effects of the different principles of life in the hour of their supreme test.

Matsuyama, Japan, July, 1902.

### Secular Sermons.

BY REV. DWIGHT MALLORY PRATT, D.D.

The leading clergyman in one of our great American cities recently visited the office of a college classmate who is editor of one of the largest dailies in another great commercial metropolis. After the hearty greeting was over, and they had settled down to a serious chat, the editor said to the minister, "Well, old fellow, what are you doing nowadays?"

The Doctor of Divinity replied, "I am trying to preach the gospel the best I know how." "That is good business," said the man of secular calling, who, though not a preacher, was none the less a man of earnest, spiritual life. "Let me tell you a story," he continued. "Recently, I came into my office one Monday morning, and seeing our chief stenographer, a young woman of unusual talent, and thinking I detected a tired and unhappy look on her face, I said, 'Mary, what church do you attend Sundays?'"

"I rarely attend church," was the answer.

"Do you not think it would be a good thing?"

"Perhaps so," she said, "but let me tell you my experience yesterday. I arose with a strange feeling of depression, an indefinable longing, a desire which no ordinary occupation or pleasure would satisfy. I thought I would go to church and see if I could not get help in the service or sermon of the day. What do you think was the subject of the minister's sermon?"

"I cannot guess," I replied.

"Well, it was 'The Last Municipal Election.' What could a hungry soul like mine get out of that? I came away feeling that I never wanted to enter a church again."

If the story of every secular sermon could be told it would doubtless unveil, in similar terms, the weariness and disappointment of many a hungry heart. "If a son shall ask bread of any of you that is a father, will he give him a stone?" said Jesus. Yet, every sermon that takes passing events for its theme and seeks to interest rather than convict, or comfort or help, offers a stone in place of the bread with which Christ told his under-shepherds to feed his flock. Paul realized his spiritual fatherhood and ministered with paternal solicitude, love and fidelity to all who came within reach of his influence. The characteristic of the true preacher is a message. The consciousness of his mission, the sense of his spiritual dignity, together with a clear vision of waiting and hungry hearts, make the trivial work of preaching from secular themes and the news of the day both offensive and impossible.

Cincinnati, Ohio.

### A Correction.

The Pacific for August 28th contains a paragraph relating to Plymouth Avenue church, which is entirely incorrect and misleading:

(1) "A large number of the members of Plymouth Avenue church, Oakland, have decided to unite with a Presbyterian church on Telegraph avenue and Walnut street."

There has never been a Presbyterian church at that point, and no immediate steps are contemplated toward an organization there.

(2) "Plymouth Avenue property will be sold." No proposition of that kind has ever entered into any meeting of the church for consideration. There is no immediate probability that the church or Board of Directors will take any such action.

(3) "The Congregational work at that point will be discontinued." No action has been taken by the church, or the Board with that object in view. The regular public services and work continue as heretofore, except the Sunday evening service has been suspended during the summer months.

A vacant lot, owned by Plymouth Avenue church has been sold, and the proceeds will be used to pay for expensive street improvements. The price of the lot will more than pay for the street assessment when the work is completed. Otherwise, at the beginning of September the church was found to be free from debt, with a balance in the treasury. Such is the true situation.

W. A. Tenney.

The Pacific gives space to this correction with pleasure. Our item was based on statements in the Oakland papers, which, so far as we know, were never contradicted therein. And inasmuch as a member of Plymouth Avenue church had said to us some weeks before that such action was contemplated by some, we had good reason for regarding the publication as reliable. That which The Pacific called a Presbyterian church,



somewhere in that neighborhood, is, we understand, now only a mission of the First church. The foundation of what was in the daily papers we are now informed was from interviews on the part of one member of the church with many other members, asking them whether they preferred to have no church privileges in their neighborhood that were satisfactory to them in the event of services not being continued by Plymouth Avenue church, or to unite with a Presbyterian organization, which would, in all probability, be made if the outlook were sufficiently promising. The question being put in this way, several expressed a desire for Presbyterian connection, if it should not be deemed advisable to maintain the existing organization now that the Fourth church had entered that territory.—Editor.

San Francisco, September 8, 1902.

*Editor of the Pacific:* I have just returned home from hearing the very admirable paper read by Professor Bade of Pacific Theological Seminary at the weekly Congregational Ministers' Meeting, on the subject of "The Literary Craftsmanship of Isaiah," and as I am full of the theme myself, I thought I would jot down a few lines in connection with it.

I thoroughly enjoyed the paper in common with all present, and I congratulate our friends, the Congregationalists, all along this Coast on such a very valuable acquisition in the person of Professor Bade, who is a thorough Hebrew scholar; and I especially felicitate Dr. McLean for having discovered him for us; and I hardly need add, I expect a great deal of the professor in his special work in our Seminary. I did not like to abuse the courtesy extended to me for speaking at the meeting, and so I had to curtail my remarks. I particularly wish to add something here about that great unknown personage the second Isaiah.

I noticed the professor was studiously silent on that part of the subject in reading his paper; perhaps he does not believe in that myth; for that it is a myth I have no doubt; at all events such a person is not known among the Jews, who ought to know something about their own prophets.

I do not positively know who had first started this idea and on what tangible ground; he, the prophet, is commonly called the Great Unknown, and that very much reminds me of that other Great Unknown of the old Athenians, and perhaps some day there will arise among us some one like Paul, who will reveal to us his identity.

You remember the late Charles Dickens makes Mrs. Harris say to Sairey Gamp about the mythical friend she was continually quoting, "I don't believe as there is no such person," and I say the same with regard to this second Isaiah. Anyhow, now that I start this discussion in your excellent paper, I trust we shall have some further light thrown on it.

I wish to avail myself of this opportunity to congratulate you on the excellent editorial in the last Pacific on the subject, "Is the Missionary Life a Wasted Life?" I sincerely trust it will be widely read and appreciated as it should be. Yours faithfully,

Stuart Elliott.

### The Sacrifice of Christ.

One of our readers sent us a few days ago the article under this caption, with the following note:

"May I ask if you will kindly publish this extract from Dr. Van Dyke's 'Gospel for an Age of Doubt,' in 'The Pacific' if convenient? At this time when there is such a tendency to make light of the Atonement and reduce

it to the level of a mere human experience, it seems to me that these words of his are especially pertinent." The appearance here of the article is our answer.—Editor "The Pacific."

The gospel of Christ is the gospel of a person who saves men from sin. And herein it comes very close to the heart of a doubting age. The great and wonderful fact of this experience, which can neither be questioned nor fully explained, is not involved in the theological speculations which have gathered about it. The person of Jesus stands out clear and simple as a powerful Savior of sinful men and women. In His presence the publican and the harlot felt their hearts dissolve with I know not what unutterable rapture of forgiveness. At His word, the heavy-laden were mysteriously loosed from the imponderable burden of past transgression. He suffered with sinners and even while He suffered, he delivered them from the sharpest of all pains—the pain of conscious and unpardoned evil. He died for sinners, according to his own word, and ever since, his cross has been the sign of rescue for humanity. Whatever may be the nature of that sublime transaction upon Calvary, whatever the name by which men call it—Atonement, Sacrifice, Redemption, Propitiation—whatever relations it may have to the eternal, moral law and to the Divine righteousness—its relation to the human heart is luminous and beautiful. It does take away sin. Kneeling at that holy altar, the soul at once remembers most vividly, and confesses most humbly, and loses most entirely, all her guilt. A sense of profound, unutterable relief, a sacred quietude, diffuses itself through all the recesses of the troubled spirit. Looking unto Christ crucified, we receive an assurance of sin forgiven, which goes deeper than thought can fathom, and far deeper than words can measure. This is not theory, this is not philosophy, this is not theology. It is a veritable fact. The person Jesus, living with men, dying for men, has actually made this impression of pardon for the past and hope for the future upon the heart of mankind. And from pure love of him—a love which is, first of all and most of all, a sense of gratitude for this immeasurable service—have blossomed, often out of the very abysses of sin and degradation, the saintliest and sublimest lives that the world has ever seen.

No philosophy of the Atonement can altogether explain the process by which the sacrifice of Christ finds its sure result in purity and inward peace in the heart of a penitent and believing sinner. All that we can do is to watch the phenomena which attend the method of Jesus. We know that his approach to sin is through his own sinlessness. We can see that his purity wins its way where anything short of that would falter and fail.

The thirty-sixth consecutive meeting of the Bay Association will be held in the Park church of Berkeley on Tuesday, September 16th, afternoon and evening. Written reports from the churches are given at 2:15 p. m. and at 3 p. m. a paper will be read on the topic, "Responsibility of Parents for the Religious Atmosphere of the Young." Other topics for papers and discussion are: "Has the Time Come for a Radical Change in the Midweek Service?" "What Does the Community Owe to the Church?" and "What Does the Church Owe to the Community?" A new feature in the meeting will be a recess of twenty minutes in the middle of the afternoon session for conversation and sociability. Supper will be served by the ladies of Park church, between the afternoon and evening sessions.



## Book Notices.

"The Principles of Jesus," by Robert E. Speer. An admirable volume of 280 pages, setting forth the principles of Jesus and applying them to present-day life. "Following in Jesus' steps," says the author, "is not wearing the sort of clothes he wore. Neither is it the possession of a sweet fellowship towards all men irrespective of the moral life. It is the application to conduct today under its changed conditions of the principles which found expression in the life and teaching of Jesus nineteen hundred years ago; but which, because they are principles, are not local, transient and personal, but universal and abiding." Then follow the study and application of these principles under fifty-four different captions. Thus are presented his life and teachings as to prayer, the will of God, society, sin, temptations, politics, the church, enemies, unbelief, error, riches, poverty, giving to man, giving to God, the purpose of life, the pleasures of life, etc. The book will be found an excellent one for Bible class study and for individual reading. The church that would adopt this for a year's study at its mid-week meetings would be greatly profited thereby. [F. H. Revell Co., Chicago and New York; 80 cents, net.]

"The Greek Testament," edited by Prof. Eberhard Nestle and Prof. R. F. Weidner, comes to the hands of the reader of the original tongue in which the New Testament was written as a veritable boon. It is a pocket edition, most handsily made up, containing a "Resultant text," and is invaluable to the student for the reasons so admirably summed up in Prof. Weidner's preface to the American edition. (a) It contains a critically revised text based on a collation of the editions of Tischendorf, Wescott-Hort, Weiss and Weymouth. (b) It indicates in footnotes all differences between the texts adopted by these critical editors. (c) It gives also in footnotes the readings of some important manuscripts, notably the "Codex Bezae" (in gospels and acts). (d) It furnishes in the margin a selection of the best parallel references. (e) All Old Testament quotations are printed in black type. (f) It is the best working edition of all the manual editions of a critical text, especially noted for the beauty of its typography, and deserves to become every student's *vade-mecum*. So far as we have examined it, every statement here made is exact. The care taken in editing the work is assured when the keenest critical search revealed a single error, in John x: 14, where an acute accent was printed instead of a grave accent. The "Principal Parts of All Irregular and Defective Verbs" in the Greek Testament has been added to the American edition for the benefit of students. [Fleming H. Revell Co., Chicago; \$1, net.]

"The Practice of Immortality," by Washington Gladden. One of the tasty Beacon Hill Series by the Pilgrim Press, Boston and Chicago—twenty-four pages by that interesting and thoughtful writer who finds comfort in grasping the staff which the Apostle Paul, once an earthly pilgrim, passes down to him in the words, "For I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day." Dr. Gladden doesn't argue here about immortality; he assumes it, and would have all assume it and build their lives on it as one of the fundamental facts. This is in part what he says: "As Aristotle tells us, we must practice immortality. We have theorized about it, hunted the universe over for proofs of it; sought it alas; in many incantations and

juggleries; suppose we stop speculating about the immortal life and begin to practice it. That is not a mystical injunction. You know well enough what kind of life it is that ought to continue. Live that life. Take all its great implications and expectations and assurances into your thought, and let them rule there. Take its great hopes into your heart and make them welcome there. Be the kind of man you ought to be if this doctrine is true. What will happen to you if you do? Do you not know? Are you not sure that it would make you a strong, brave, happy man? Would you not face life with courage and confidence? Do you not feel that St. John's words would prove true?—'Every man that hath this hope in him purifieth himself.'"

"The Rise of a Soul," by James I. Vance, D.D. A stimulating book; one which will be read with interest by all who care for furtherance along the pathway of things best and noblest. There are four divisions in this story of the rise of the soul—"Vision," "Shadows," "Ascent" and "Summit." The first division considers the prospect of the soul's possible greatness, under such topic as "Onward and Upward," "A Man's Chance," "The Three Great Verbs of Life," "The Altar Stairs," "The Greatness Men Today Adore," and "A Man's Growth Toward God." Under the second division there are "The Tragedy of Sin," "The Taint in the Blood," "The Sins of the Imagination," and "The Man Who Ends in Himself." Among those in the third division are "God Believes in Us," "The Centuries Against the Hours," "Is God Ancient History?" and "The Invisible Presence." "Life is a mountain climb, with the sun's kiss and a clear sky at the summit," says the author, "and the goal of the divine purpose is not a discord, but a harmony; not a defeat, but a victory; not a blemish, but perfection." And when that which is often called the summit is reached, life is not depicted as a dead level. "Beyond the veil the way continues to ascend. The soul which has acquired the habit of climbing, continues to climb. There are higher heights—who dare name them? There are diviner visions—who dares portray them? There are more than angelic songs—how futile to try to strike them till the harp be strung!" F. H. Revell Co., Chicago and New York; pp. 241; \$1, net.

"The Little Green God," by Caroline Atwater Mason. Whether fact or fiction this volume of 144 pages touches to their undoing those faddist church-people who are here and there carried away by the seeming beauties of some of the ethnic religions. Titus Fletcher, a returned missionary, spends a little time in the home of an old college classmate, pastor of a large city church, and in the fashionable church circles in which the minister's wife and daughters were leaders, acquires that knowledge of eclectic religion in this country which sends him to his knees to intercede with God to save this Christian land from its curse. Explaining to him why people listened to all the foolishness of those who in this land are infatuated with Hindooism, it was said: "We have become eclectic in religion. The one thing we seek now is to be broad-minded, and the thing we most fear is to be called narrow. Hence we import Krishna and his kind." Thoroughly stirred, the old missionary said: "Christianity is the highest point of vision the human mind has ever reached or ever will reach. Hinduism is the human mind, reeling as in drunken and piteous confusion through a tangled thick-et of sophstries, puerile and childish and inarticulate, save for a ray of reason and poetry here and there; it is the human mind groping its way through a cosmogony more absurd than any fairy tale in which the earth is



upheld on the backs of elephants, and seas of curd and clarified butter figure seriously through a pantheon which teems with horrible and grotesque monsters, part beast, part god, part demons—gods who consume soma by the lakeful, and devour pancakes with insatiable appetite, not to mention exploits far less creditable. This is the Hinduism of India which I have known intimately now these five and twenty years." All in all, regarded as quite a back number, the old missionary discovers that his home is after all in India, and thither his society agrees to return him on half pay. About to go he says: "My people there love me, and not one of them but would share his last handful of rice with me. Life seems simpler there, gentler, if I may say so not ungenerally. Choosing between them, the perils by the heathen seem less to me now than the perils by mine own countrymen." [F. H. Revell Co., Chicago and New York; 75 cents, net.]

"Christian Unity and the A, B, C of Baptism," by J. T. Glover, A.M. Written in the interests of Christian unity this little volume of 122 pages is a very convincing argument against the claims of those who try to maintain that immersion is the only proper mode of baptism. Indeed, it seems to us to show conclusively that immersion is not a Scriptural mode—not having been practiced by the first disciples and apostles. The insistence on the part of certain denominations for baptism only by this mode is one of the greatest barriers against Christian unity. There is great insistence on this in many communities on this Coast, and the reading of this book will make it possible for people to meet the specious arguments so often made therefor. It may be had of the author Eufaula, Washington, for twenty-five cents, or for twenty-eight cents when sent by mail.

## The Sunday-School.

BY REV. W. H. SCUDDER.

### The Death of Moses. Deut. xxxiv: 1-12.

Lesson XII. September 21, 1902.

Around Pisgah, or Mt. Nebo, gather two of the most remarkable events recorded for us in the early history of Israel. One was the scene, now so universally known, in which Balaam takes the chief part, and the other last event in the life of the great Lawgiver. We bring the former for a moment's notice because of the curious link which binds him and Moses in common as we take leave of both. This link was that of prophetic utterance. Balaam was a Gentile prophet, a distinguished seer, and a revered counselor. He may have held a position among the Midianites similar to that of Moses among the Jewish tribes. The narrative indicates that prophetic inspiration was not confined to Israel's ranks. There is deep significance in Balaam's words concerning his utterances, as also in the scene of his asking permission to accompany the envoys of Balak. He plainly declares that God inspired him, and that he could not pass beyond the message which thus came to him. At the same time his inclination and hope were both on the side of the Midianitish king. There is scarcely a more powerful illustration of the innate desire to rebel against the Spirit of God, coupled with fear begotten of past experiences with God, than in Balaam's case. His repeated attempts and the increasing possession of the Spirit, culminating in one of the most sublime Messianic prophecies in Scripture (Num. xxiv: 15-25) show the manner in which the prophetic spirit can overcome the

desires and motives of a sordid nature, and force a truthful utterance from unwilling lips, and stubborn resistance of heart. The sublime vision which he was made to look upon did not affect his soul, as it should have; he returned to his place, sought to work the ruin of Israel by engaging them in the abominable practices of Midianitish heathenism (Num. xxv: 1-9) and died in the war of vengeance, which finally exterminated Midian (Num. xxxi: 1-12; see v. 8 particularly).

What a contrast meets us in the case of Moses. Every step of his last journey on earth is weighty with grace, dignity and moral earnestness. "His eye was not dim, nor his natural force abated," though one hundred twenty years had passed over his frame. To the last his mind remains unclouded and acute, while his spirit, which so many times in his checkered career had been in such close contact with eternal things, now seems to glow and expand, as his mortal sight runs rapidly over the fulfillment of the four hundred year prophecy until the only appropriate place for its entrance into eternity was where earth seemed merging into heaven and the glories of the terrestrial shaded into the greater splendors of the celestial. This last glimpse of Israel's great leader affords a view of some great truths for us.

I. The grand sights of our exalted spirits.

The wise man said, "Where there is no vision the people cast off restraint" (Prov. xxix: 18), by which we understand him to mean that high ideals must continually be set before us or we break away from the laws that hold us even on the level to which we have attained. A signal illustration of this occurs in Ex. xxxiii, the expression in v. 25, "Broken loose," being the same as that in Prov. xvix: 18. And doubtless every one can vouch for the truth of the principle by some experience. But ideals are obtained by visions. Merely reading of an ideal does very little for us. The ideal fails to impress. But in some moment of exaltation of our spirits, it may be when some powerful emotion has stirred us, or when some approaching crisis in life causes us to ascend the mountains and be alone with our thoughts, there suddenly bursts upon our souls the vision of new possibilities. The ideal burns itself into our souls; it settles upon our energies, and we go back to life with new zest and new determination. Blessed is the man that sees grand sights, such as Moses was vouchsafed from Pisgah's height. Blessed is the man who leaves the foot of the mountain where the multitude is camping, busy, engaged with their petty round of automatic duties, and climbs to the heights where, alone with God and nature and himself, his soul is lifted up and a transfiguration takes place. Think for a moment what the world owes to such visions. Almost all progress has come through the visions of those whose spirits have been on the mountain-tops, and looked with eyes upon promised lands, of which the great multitude at the base of the mountain had every inkling until the return and report of the Seer. The same is true of ourselves. All of our energies may be expended in pursuing a single purpose, but they exhaust themselves and us if there is no vision of higher planes and promised lands. There is absolute necessity of an occasional ascent of Pisgah for each of us, and it shall be a memorable time if, beyond our own thoughts and purposes, the Lord shall show us all the land.

II. The compensation for life's disappointments.

Much has deservedly been made of the keen suffering, which must have come to Moses in not leading Israel into Canaan. It was proportionate to the great self-denials and toils through which he had forced him-



self for forty weary years, and to the greatness of the man's spirit. It must have been greater than that of Napoleon, when his meteoric career was suddenly circumscribed by the waves around St. Helena, or of Caesar, when his world ambition was pierced by the point of a dagger in the hands of a traitorous companion. The chief ingredient in disappointment is moral incompetency or blunder. Napoleon might attribute his failure to misinformation of Blucher's withdrawal from Ligny, to furious rains, or to his own illness two days before Waterloo; Caesar to the jealousy of conniving politicians; but Moses knew that the cause of his failure was moral delinquency. "Because ye break faith with me \* \* \* and treated me not as holy in the midst of the children of Israel" (Deut. xxxii: 51). There is not a mite of consolation to be found for failure when we are thoroughly conscious that it sprang from a rebellious spirit in the heart; rather is there profound pity for ourselves, and real sorrow that the effect so surely follows the cause. But God is more merciful than we, and gives us that which we cannot give to ourselves, nor forgive ourselves for. He gave Moses a compensation for his disappointment, but it was not in the mere sight from Pisgah's peak of the land into which he should have led Israel. It was in the fact that the divine promise did not depend upon him, but would be fulfilled in the divine way, and that the divine favor was continued to him even though he had made such an error, committed such a sin. Is not the thought as beautiful as it is true for each of us. We would find continual compensations for disappointment if we studied God's ways with us a little closer. As Moses stood at the terminus of the road he undoubtedly saw that even what was failure at the time was transformed into good as it wrought its way into his character. It was the crowning act, leading to such complete self-distrust that it was possible for God henceforth to talk with him, not only face to face, but heart to heart.

### III. The grand work to which we are called.

Death put a stop to the course of a truly great career. We are always blaming death for doing that. And it brings serious reflections. What is it worth for a man to go through such toils and strivings, such enduring of complaints and unwelcome want of appreciation as were his, only to be cut off just as the promise is blossoming into fulfillment. Ask Alexander, Caesar, Napoleon, and they might say it is worthless. But were you to ask Elijah, David or Moses, their verdict would be to the contrary. The decision would rest upon the nature of the work they engaged in. Moses is the most conspicuous example of this. He really inaugurated a work upon which the religious destiny of the world depended. His work was the basis of Judaism, which was the necessary antecedent of Christianity. Thus his work still goes on, and will to the end of time. What was the reason for this? Because he worked on *God's plan*! Let us note this distinction between work and plan, for it is important. It has been long the custom to remove the credit for men's work when it is of a religious nature, by saying it was God's work, not his. Surely, God would not thus despoil his servant's work, nor rob him of that to which he is entitled to, and neither should we. Indeed, there should more credit be given to the faithful, earnest, self-sacrificing labor of a man like Moses, because of the inadequacy of the materials to work with, and the frightful discouragements he had to cope with. This is possible by separating the works and the plan. Grand, indeed, is the plan—indeed, it imparts its grandeur to the works, just as the plan of a magnificent

structure makes the workers upon it grand, and their work, if done in accord with the architect's designs, magnificent. But, apart from this, Moses' work was grand in itself. It was a beautiful blending of a grand worker with a grand plan. And are not we all called to the same plan, each in accord with the ability given to us? Do not suppose that grandeur depends upon greatness. That coral island, hidden beneath the waves, was built by grand workers, on a grand plan, and it is almost necessary to resort to the microscope to see them. The plan and the quality of the work are the two essentials of grandness. It is within the grasp of every one to thus become a grand worker.

### IV. The unknown grave.

At least the record implies that in the words, "But no man knoweth of his sepulchre unto this day." Possibly we owe to Josephus the idea that there may have been a translation in this case, as in that of Enoch, and Elijah, for in his pathetic description of the farewell between Moses and Israel, he says, "As he was going to embrace Eleazar and Joshua, and was still discoursing with them, a cloud suddenly stood over him, and he vanished in a certain valley, although he wrote in the holy books that he died, which was done out of fear lest they should venture to say that, because of his extraordinary virtue, he went to God." (Antiq. Bk. IV. Chap. VIII, Sec. 48.) But one thing is certain, Moses was not annihilated. Fifteen hundred years afterward he appears for one brief hour with Elijah to speak with our Lord on the Mount of Transfiguration. The spirit suffers no ill either from death or decay of the body. It is a part of the plan; God's workers are removed to higher places, grander work, closer fellowship. We are built for eternity, not for annihilation. Let us enter upon our inheritance by becoming co-workers with God.

## Christian Endeavor Service.

By Rev. Ben. F. Sargent.

### The Fullness of God: How Secured. Eph. iii: 14-21.

Topic for September 21, 1902.

"Filled with all the fullness of God." O stupendous thought! No wonder that Paul exclaims, "For this cause I bow my knee unto the Father of our Lord Jesus Christ." Christian Endeavorers, let us also reverently kneel, and adore him who bids us approach his very throne and worship at his footstool.

There is something gained in a humble posture in prayer. Though we do not often kneel in our public meetings, would not something be gained if we occasionally did? For instance, if at each Covenant service, after expressing the renewal of our Covenant, let the entire society, reverently kneeling, express their renewed covenant to God. This could be done individually if the society be small, or by the chairman of each committee for his committee if it be large. Still kneeling, repeat together the pledge, or sing one verse of "Nearer, My God, to thee," or of, "My Faith Looks Up to Thee."

### God's Family.

Of whom the whole family in heaven and earth are named.

So we Endeavorers belong to God's family. Well, that is a privilege, indeed; and more than one. It is a cluster of privileges. It is to bear the family name; to sit at the family table; to be admitted to the family councils; to be the family likeness. But it is also to share in the family work; to watch with the sick; to



strengthen the weak; to entertain the family friends to be very zealous for the family honor and name and to keep it untarnished.

A soldier, guilty of one misdemeanor, was brought before Alexander the Great for judgment. Wishing to shield himself the soldier cried, "I too am Alexander." Piercing him with a look of scorn Alexander cried "Man change that name, or honor it. Are we Endeavorers honoring the name of Christ?"

#### A Universal Prayer.

Kneeling with Paul every pastor prays for his Endeavorers that same prayer: That he would grant you according to the riches of his glory to be strengthened in might by his Spirit, in the inner man. To be "strengthened in might," is to be mightily strengthened; that is, to a much greater degree than we now are; strengthened to do every duty, especially our covenanted duties. But also to be strong enough to miss no opportunity to rightly represent Christ. Strong to resist all temptations of the adversary. Strong to do and strong to resist, because strengthened in the inner man by his Spirit is the Endeavorer's universal prayer.

#### The Indwelling of the Master.

"That Christ may dwell in your hearts by faith."

There are three sorts of relationship that we may bear to any family. We may *call* upon them. This is a brief formal affair. We may *visit* them. This is a longer residence with them. But the longest visit has an end in view, even from its beginning. Or we may go to *dwell* with them. Then we take all our belongings with us. From that house we go in the morning and to it we return at night. In it centers all our hopes. We sometimes call on Christ, in the morning "quiet hour," and again at night for a few moments. But how formal! At other times, on Sunday, perhaps, we have visits with him. But, O Endeavors, there is such a thing as having Christ come to live with us. To sit at our table, to occupy our chamber, to dwell in our hearts by faith. He wants to come, for he says to every Christian, "Behold, I stand at the door and knock. If any man hear my voice and open the door, I will come in to him and will sup with him, and he with me."

#### Rooted and Grounded in Love.

The prayer continues: "That ye may be rooted and grounded in love." "Rooted" as a tree in a deep and fertile soil, and thus be able to resist all storms and to be ever fruitful. This would include well-rooted affections, moistened by perennial springs and fed upon the deep truths of the Word of God. "Grounded," as a building upon a firm foundation, that cannot be shaken. Christ is our rock foundation. Moody asked an Irishman if he never trembled, and received the reply, "Yes, but the Rock I'm on never trembles."

#### The Object Prayed For.

"That we may be able to comprehend with all saints, what is the length and breadth and depth and height, and to know the love of Christ that passeth knowledge, being filled with all the fullness of God." The "breadth" of the love of Christ is commensurate with the boundaries of the earth. Its "length" is equal to all time from before the foundation of the world to beyond the end of time and equal to eternity. Its "depth" is to the "uttermost." Its height bears us up to the throne of God. Can we know such love as that? We do know it a *little*. Can we be filled with all its *fullness*? If Christ dwell in our hearts by the Spirit we can. But such love "passeth knowledge" as the world or the intellect counts knowledge. But the soul is greater than the

mind and when God's Spirit sees our spirits, heaven is revealed and we see with the vision of Christ, and God is able to do abundantly for us, "more than we ask or even think."

#### The Power That Worketh in Us.

Such wonderful results must needs have a wonderful cause back of them. Paul says that cause is "the Power which worketh in us." In Eph. i: 17 and 20th, he says that the power which worketh in us who believe, is co-ordinate with the power which raised Christ from the dead. Elsewhere he says that the power which raised Christ from the dead was co-ordinate with the power which created the worlds. Here, then, we have three equal degrees of power which may be stated thus. The power which is now working in us—the power which raised Christ from the dead—the power which erected the worlds. A dead world waiting for the touch of life: a dead Christ waiting for the hour when Infinite Life should lift him up, and a dead soul waiting for the great Quickener to bring life and with it himself to be the life which he brings. O weakest child of God, how strong thou art with such a power resident in thy soul! Need you tremble at Satan's power? Has death any alarms? Thanks be to God who giveth us the victory through our Lord Jesus Christ, who dwells in our hearts by faith. Before him we bow, but now in praise, as we say, "Unto him be glory in the church, by Jesus Christ, throughout all ages, world without end. Amen."

### Woman's Board of Missions for the Pacific.

#### Annual Meeting.

The annual meeting was held at the First Congregational church, San Francisco, September 3, 1902.

At 10:30 the Board convened and devotional exercises were conducted by our President, Mrs. Peck. The verse for the year was, "I delight to do thy will, O God," and the passage read was a portion of John xii, being the anointing of the Savior's feet by Mary.

The annual report of the Recording Secretary was read: The Branch Secretary, Mrs. Jewett, read a report from the Washington Branch written by Mrs. Knight.

Miss Durham, who was to sail for China at 10 o'clock told us something of the independent work she will help in. She goes at her own expense, intending to find the place and climate where she can do her best work. The bookbinding association of Chinese at Canton was started more than ten years ago to lend books, and to interest the unchristian Chinese in books on the Jesus doctrine, chemistry, etc. Prizes for essays on Christian subjects are offered, and hundreds of essays are received. The association has built a fine library building with reading and meeting rooms. The Congregational Mission in Canton has a building three stories high, built by the Chinese, including living rooms and meeting and reading rooms. The Chinese do a great deal for themselves that we never hear of, as the reports are printed in Chinese. At the close of this address Mrs. Peck offered a prayer for Miss Durham, that she might be led to the right work and her life preserved.

Mrs. Hale of Redlands, Vice-President of the Southern Branch, brought greetings and said that our President did a great deal of good by the addresses she made when she was at their annual meeting. They pledged \$2,500 for this year.



The report of the Treasurer was read by Mrs. Cherington of Kenwood, owing to the illness of Mrs. Dodge. Receipts to date, \$5,898.89; sent American Board, \$4,536; promises give prospect of enough more to pay all pledges and complete the Twentieth Century Fund.

Mrs. Peck said this success is greatly owing to the smaller churches, giving an account of a meeting she attended at a small church when there were sixty ladies present.

Miss Flint, Superintendent of Young People's Work, had written sixty-two letters to churches, and received six replies; and ninety-eight to Sunday-schools, and received four answers.

Mrs. Peck urged that letters should be answered; Mrs. Cole, one of our Home Secretaries, had written many letters, and received no answer at all, consequently could give no report.

Miss Piper gave report of the Cradle Roll, which now has forty-three members; a pile of neat, white mite-boxes were on the table, many of them with the children's names attached.

The Foreign Secretary, Mrs. Farnum, gave news from our fields. At Broosa the work is flourishing. Mrs. Baldwin has not been in America for fourteen years. The school, orphanage and kindergarten are flourishing. A photograph of students was on the piano, creating much interest. In India the work continues, although we have no missionary on the ground at present. Before her departure for home Miss Barker prepared a scheme for Bible work, which is being carried out.

In China we have a new work at Pagoda Anchorage, an out-station of the Foochow mission. Rev. Mr. Hartwell has been there more than forty years.

From the Occidental Board of Missions, greetings were brought by Mrs. Kinney; in this Board they are giving greater force to literature, hoping to reach the uninterested. Mrs. Lillian Marks came from the Women's Foreign Missionary Society of the Methodist Episcopal church. She has been seven years and a half in India. Mrs. Peck regretted that she had not known beforehand that Mrs. Marks would be present, so that she might have had more time.

Mrs. Adams welcomed us to the First church, gave a message from Mrs. Pike, who is now in New Hampshire, and invited all to lunch.

At 1:15 a hymn was sung and prayer offered by Rev. Mr. Frear.

Greetings from the Woman's Board of the Pacific Islands were given by Mrs. Frear. Mrs. Peck explained why there were no resolutions prepared in regard to the liquor traffic in un-Christian lands, and asked that the meeting express their sense of the matter, and accordingly the following resolution was passed: "Resolved, That we approve of the action of the United States Senate, prohibiting the sale of liquors in heathen lands.

Mrs. Brewer of the Nominating Committee reported the following list of officers: For President, Mrs. A. P. Peck; Vice-Presidents, Mrs. J. K. McLean, Mrs. W. C. Pond, Mrs. C. R. Brown, Mrs. H. E. Jewett, Mrs. George C. Adams; Honorary Vice-Presidents, Mrs. G. M. Fisher, Mrs. R. E. Cole; Recording Secretary, Mrs. S. F. Bufford; Home Secretaries, Mrs. W. J. Wilcox, Mrs. C. B. Bradley; Honorary, Mrs. J. H. Warren; Foreign Secretary, Mrs. C. W. Farnam; Branch Secretary, Mrs. H. E. Jewett; Treasurer, Mrs. S. M. Dodge; Auditor, Rev. W. Frear; Superintendent of Young People's Work (not filled); Secretary of Literature, Mrs. H. R. Jones; Superintendent of Cradle Roll, Miss M. V. Piper.

Voted, that the Secretary cast the vote for officers, and they were declared duly elected.

Mrs. Wilcox gave report of Home work: We need new methods, new workers, new fields. Roll-call of auxiliaries responded to by those present from each auxiliary rising. Here some one added, "Why do we not have circles for boys," and it was generally thought advisable. A solo was sung by Mrs. Taylor, "O Lord, Remember Me." Mrs. Cherington of Kenwood read a paper on "Foreign Missions and the Women in the Country Churches." She urged the need of visits from the missionaries and a traveling library.

Miss Mary Perkins of Madura, India, told of the size of that field, as large as Massachusetts, and containing two and a half millions of people. School work is the most effectual means of spreading the gospel. There are 150 day schools, and several boarding-schools. The station at Tirmangalum was described as about two acres in extent, containing church, bungalow, school buildings, dormitories, etc. The daily life was described, the house work, study, with lessons in English, and the story of two little girls was given, one of them belonging to the robber caste. Can we sustain a scholarship? It is only \$15 a year. A collection was taken, followed by a stirring address by the Rev. Mr. Rader, given from the attitude of a bystander. He said: "The soldier opened old doors for new opportunities, the largest possible missionary opportunity, as at Porto Rico. One result of the Parliament of Religions was to open the doors for all the mysticism of Oriental thought; in San Francisco many are possessed by it. All Eastern faiths are represented. There is a Buddhist temple as flourishing as any church. Remember you are face to face here at home with these! There is great waste in religious work! Conserve the power, combine financially and religiously for the salvation of the world, bring in the men; it takes the women to organize the men; why not interest the men in Foreign Missions? The church must give or stand still. The civilization of America is under moral obligations to give itself.

Mrs. Elder read Mrs. Arthur Smith's report of work at Pang-Chuang for the past year. It was voted that we thank the ladies of the First church for their bountiful hospitality and the Twenty-ninth Annual Meeting adjourned.

*Virginia Bufford, Recording Secretary.*

600 17th St., Oakland, Sept. 8, 1902.

*Woman's Home Missionary Union of Northern California:* Please reserve Thursday, September 18th, and attend the fifteenth annual meeting at the First Congregational church, Oakland. Do not miss either the morning session at 10 o'clock or the afternoon session at 1. Rev. C. R. Brown, Mrs. G. R. Alden (Pansy), and Mrs. T. C. Edwards will give addresses. Luncheon will be served as usual. Pastors and Secretaries of our Missionary Societies are especially invited to be present. Delegates desiring entertainment for the night please notify—not later than September 15th.

*Mrs. F. B. Perkins.*

Rev. E. J. Singer has gone to Humboldt county in the interests of the Sunday-school work, expecting to return about the middle of the month.

Penitence and pardon are mercy's twins.

What youth leaves age does not forget.



## Church News.

### Northern California.

Alameda, First.—Five persons were received to membership at the last communion, one on confession.

Berkeley, First.—There were six additions to the membership Sunday by letter.

Oakland, Pilgrim.—The semi-annual barrel opening occurred last Friday evening. Mrs. Ira M. Condit of the Presbyterian Chinese Mission spoke very interestingly concerning work among the Chinese and Mrs. W. F. Frear of Honolulu concerning the work in Hawaii.

Rio Vista.—Rio Vista has just completed improvements in its church—plastering, painting, graining and varnishing the interior and putting in new stained glass windows, new carpets and ventilators. It was hoped that a new church might be built, but the spring floods on the Sacramento make that impracticable for the present, so the old church was renovated, and is now quite attractive.

Santa Cruz.—Last Sunday was communion Sunday, at which time four new members were received into the church fellowship, three of them on confession of faith. The evening service was devoted to Christian Endeavor Day, addresses being given by members of our Christian Endeavor Society. This Sunday was also "Rally Sunday" in the Sunday-school, with an attendance of 237. During the week the annual picnic of the Sunday-school was given at the Big Trees.

Soquel.—At the regular communion service on Sunday morning, September 7th, six persons were received into church membership, five by letter and one by confession, making nine additions to the church in the last four months. The spiritual uplift of the church is very marked, and attendance is continually increasing at all services. Marked improvements on the meeting-house premises have just been made in the way of ditching and grading, and the people are delighted with the present appearance.

### Southern California.

Los Angeles.—Rev. William Horace Day, junior pastor, First church, Los Angeles, and wife, have been taking an outing at Avalon, Catalina Island. Mrs. Warren F. Day, who has been seriously ill for several weeks, is slowly improving.

Paso Robles.—Since the return of the pastor, F. W. Reid, from his month's vacation at San Jose, the church has been carpeted and handsome light wood pews, the handiwork of the pastor, put in place. The parsonage at San Miguel has been surprised with two coats of long-needed paint, and the church there will have a like favor bestowed upon it next week. Although many of the people were away on vacations, collections amounting to \$2.50 were taken for foreign missions. The hotel is now under new management, \$30,000 is to be spent in buildings and repairs, and the prospect for the long-anticipated growth of the town is much better than for a number of years.

### Utah.

Salt Lake.—The First Congregational church of Salt Lake City gave a warm welcome to Dr. Clarence T. Brown, their pastor, upon his return from his vacation in California, where he supplied First church, Oakland. The year opens with every energy of the church awake and with large congregations. The church has been most fortunate during the vacation in listening to

J. Brainerd Thrall, its former pastor. Fine audiences and the hospitality of the homes of the church were his during his visit. He returned to his home in Massachusetts with many happy memories.

## Notes and Personals.

The Rev. Dr. Van Kirk of the Berkeley Bible School will read a paper at the next meeting of the Congregational ministers of San Francisco and vicinity on the subject, "The Synoptic Problem."

Renewing his subscription to The Pacific, Prof. W. N. Ferrin of Pacific University, Forest Grove, Oregon, writes: "We regard The Pacific very highly in our home. I do not see how you are able to maintain so good a paper."

The Rev. Dr. Day of the First church of Los Angeles writes: "It has become an established fact, and illustrated in each issue, that The Pacific is a thoroughly live paper. The religious weekly, of which we are hearing a bit of late, is not dying out to any considerable extent through its columns. As there is no rose without a thorn, so it is not strange that there should be a Burr around some of the most appetizing nuts which The Pacific presents to its patrons.

The San Francisco Association will meet next Monday with the Sunset church. Superintendent Harrison will speak in the afternoon concerning the address by President Bradley at the last meeting of the Home Missionary Society on "The Church's Aggressiveness." Dr. Pond will speak on "Creeds and Deeds." In the evening Mr. H. W. Burr will give an address on "How to Reach the Laboring Man." And the Rev. William Rader, one on "The Readjustment of the Church."

Mr. E. Herrick Brown, Manager of our Congregational Book Store in Chicago the last six years, and for sixteen years connected with the business department of the Congregational Sunday-school and Publishing Society, celebrated his anniversary September 1st by sending his resignation to Boston and purchasing a 25-acre ranch in the foothills of Santa Clara county, near Mountain View. Mr. Brown made a trip to the Coast last winter in the interests of the publishing department and was so interested in our State that after his return to Chicago he decided to come here to live.

## Oregon Letter.

By George H. Himes

From Mr. W. H. Bishop, who has been a government clerk on the Warm Springs Indian Reservation for a number of years, the writer gleaned some information the other day which may interest Pacific readers.

This reservation is east of the Cascade mountains, about seventy-five miles south of The Dalles, and has an area of from thirty to forty miles square, its western side running well towards the summits of the Cascade mountains on their eastern slope. At present there are something over eight hundred Indians on the reservation, and probably one hundred and fifty outside. The government has spent about \$75,000 in buildings and improvements for the Indians. The plant consists of a large school building, dormitory, with accommodations for one hundred and fifty, mess hall, hospital, seamstress' hall, laundry, superintendent's residence, employes' building, water works, sewer system, and an electric plant. There are thirteen government employes. Six years ago the land was allotted to the Indians, but



it is better adapted to grazing purposes than to farming, consequently but little progress has been made in tilling the soil; besides the freight on wheat to the nearest shipping point is one cent a pound. Raising ponies is very general, and is profitable as well, the Norse cannery a few miles below Portland buying several hundred each year, paying therefore \$2.50 per head. There is scarcely any expense in the raising. Then, again, a profit on the ponies is derived from another source. Over five hundred of the better class of ponies were sold not long ago to a buyer from Omaha, Neb., who paid \$5 to \$10 apiece. He sold them in Nebraska for \$40 a head. The sale of a thousand ponies in a year diminishes the number so little that it is scarcely noticed.

Of recent years it has come to pass that those who have to do with the Indians have arrived at the conclusion that their education is the only solution of the Indian problem; and to a large extent this should be along industrial lines. This will enable him to cope with the whites. As a rule mere book education beyond the rudiments proves injurious, although the Indians prefer that to the industrial instruction.

The work of the Interior Department, in its efforts to care for the Indians of the Nation, is of much greater proportions than most people imagine. More than \$2,000,000 is spent for school purposes alone, a large number of men and women being employed, most of whom are under civil service rules. A per capita appropriation of \$167 is made each year for the support of the Indians in the schools. In addition to board and lodging each pupil is supplied with three suits of clothes, four pairs of shoes and other things in proportion.

The time is passing by to some extent when the prevailing opinion was that there could be no good Indian, but the dead Indian. The history of the treatment of the Indian by our government in the years past is one that brings the blush of shame to every right-minded American citizen. Your correspondent is one that has suffered at the hands of Indians to some extent in the wars in this region in the early fifties; but he is free to say, looking back at those scenes through which he passed, and which were so fraught with disaster and danger to the sparse white settlements of that time, that the Indians were more sinned against than sinning—not at the hands of the early pioneers and bona fide home-builders, but from the ubiquitous miner, hunter, trapper—the tramp white of that day, the man whose home was where night overtook him, who had no care for anything save that which administered to his base and selfish purposes day by day. These were the characters which incited hostilities, which the settlers had to bear the brunt. And one of the most precious memories that your correspondent has is that of the universally kind treatment accorded to the Indians by whom they were surrounded. To this is due the fact that any of the family survived the Indian war which raged around the cabin home for several months. True, there were losses of stock and farm products in the strife, but this was to be expected under all the circumstances.

The gifted author of Oregon City, Mrs. Eva Emery Dye, has returned from her journey to the East. For several months she has been preparing a work on Lewis and Clark. She has had access to the original journal of the intrepid explorers, which has never yet been published, and from it has gleaned much information which she has incorporated in her work. A Chicago house has accepted the manuscript, and by Christmas time it will be on the market.

Rev. E. S. Bollinger of the Oregon City church re-

turned from his visit to his boyhood home in Pennsylvania yesterday, and resumed his work today, his themes being "Overcoming Evil with Good," and "Shadows in the Desert."

Dean Ferrin of Pacific University supplied the pulpit of the Hillsboro Congregational church today. The Christian Endeavor Society of the church has purchased a new Estey organ for the church, and it was used at the service today for the first time.

Dr. House arrived last Thursday evening in time to lead the prayer-meeting. A large attendance greeted him. The Scripture reading was Rev. iii:7-13. The "open door of opportunity for work" was the theme, and he made it very impressive, showing that only by active co-operation by pastor and people could the new relation be successful in any true sense.

The morning discourse today, the topic being "Service," and text, "I am among you as one that serveth" (Luke xxvii:22), gave the keynote of his purpose as pastor of this people; and the thought of the prayer meeting, with reference to co-operation, was reinforced. In the beginning of his discourse Dr. House briefly alluded to all the previous pastors from Lyman to Ackerman, and emphasized the salient features of each one's ministry, in laying the foundations now to be built upon, and indicated most impressively that people as well as pastor must have a "mind to work" if the kingdom of God was to be built up here in any measure commensurate with the consecrated efforts hitherto put forth by his predecessors.

Portland, September 7, 1902.

### The Coeur d'Alenes

At Mullan the work is moving as usual. Rev. Edmund Owens, the pastor, has a training class of sixteen boys and girls that are doing good work. After the pastor's return from a short vacation his Sunday-school gave him a surprise party in his home and all enjoyed themselves. The Sunday-school had its picnic Friday, August 29th.

The pastor at Wallace, Rev. J. B. Orr, organized a Sunday-school with twenty-five members, the pastor as Superintendent. At present the pastor teaches the entire school, using Bible scroll pictures to illustrate the story of the Old Testament. The audiences Sunday evenings in the Opera House are large and appreciative. The service on August 31st was especially strong. Christ was, according to the speaker, the inspiration of oratory, poetry, music. Mr. Orr has the gift and power to bring to life and light truths eternal in this wonderful age.

Rev. J. B. Orr lectured at Wardner August 22d. The lecture was well received and humorous, intellectual and spiritual. The hour of Sunday-school has been changed back to the afternoon. The church is raising money for the indebtedness. We hope to be free by January 1, 1903, clothed with new power.

Congregations are good at Kellogg and growing. We hope that with new members the church will be Sunday-school is also doing well.

Pastor Thayer has been able to visit Silver King about once in two weeks. Rev. A. R. Johnson visited them and preached to them August 31st. This mining camp will develop in the next year should all things continue as things are now progressing.

The fellowship meeting will not be held till the last of September or sometime in October. T.



## Boys and Girls.

### Mattie's Birthday.

Mattie had so longed for the day to come; yet now that it was here she had a sense of disappointment. It was beginning just like other days; she had to be washed and dressed, and, worst of all, have her hair combed.

Somehow she had thought there would be no disagreeable things on *this* day. For it was her birthday and she was six years old. She was getting a big girl, big enough to think why things were pleasant or unpleasant.

She was going to have a party and she wished it would begin right off and last all day, but there was no prospect of that.

Mattie began to be cross and to bother her mama; but mama was wise and told her little girl that to others her birthday was like any day and only her own papa and mama would remember and be glad that she came to them on that day.

"By being cheerful and helpful to those about you," said mama, "you may make them also feel glad you are here."

While mama was talking papa came hastily into the room.

"Mr. Jones has just brought me word that Brother Ned has met with a dangerous accident, and we are wanted up there right away. I'll bring the team to the door, and we will leave Mattie at Aunt Ann's as we go along."

"But it's my birthday," said Mattie, beginning to cry. Papa was already out of the house.

"Hush," said mama, "he said, Uncle Ned was hurt."

Mattie loved her Uncle Ned and her tears kept on falling for him. Her mama hurried away and Mattie was left alone to think.

"No party, no fun; she would have to stay all day and perhaps—oh, horrible thought—all night with Aunt Ann, who did not understand children very well. And that frosted birthday cake! and those six candles!"—it was too much, and she sobbed bitterly.

"I won't have to stay all night with Aunt Ann, will I?" she cried.

"I hope not," said mama.

"Oh, what will we do with that lovely cake! The children will come, and can't they come to Aunt Ann's?"

"No, no!" said mama, hastily.

"Now, Mattie, I want to see how patient my little girl will be today for this cannot be helped and I will make you a party some other day."

It was a very sober little girl who was left standing at Aunt Ann's door as papa and mama drove away. She watched the carriage as long as it was in sight; then opened the door and stepped into the kitchen.

"Who is it?" some one called.

"It is Mattie."

"Come into the bedroom."

Mattie went in and there on the bed was Aunt Ann and the curtain was drawn.

"Are you alone?" she asked.

"Yes," said Mattie, "Uncle Ned's got broken and papa and mama have gone and left me here and it's my birthday and the party cake will spoil!"

"Oh, hush," moaned Aunt Anne, "I have one of my terrible headaches. You must go into the sitting-room and keep quiet until your Uncle Rob comes; he has gone to the store. Now go, and don't touch anything but those magazines on the stool. You may look at those."

Mattie left the room on her tip-toes and went back to the kitchen; to herself she was saying, "I won't stay here; I am going to Ethel's; she ought to know about this party being spoiled and then we will go and tell the other children."

She put her hand on the door-knob, but did not open the door. Her mother's remark about helping those around her, sounded in her ears. She went into the sitting-room and sat down, thinking hard for a little six years' old. She noticed Aunt Ann's moaning, and not without some fears she crept softly to the bedroom and to the bed. Aunt Ann had her eyes covered with one hand.

Timidly Mattie put forth her little hand and laid it on her Aunt's forehead; then she smoothed back the hair with a gentle, soft pressure. Aunt Ann kept quiet and soon removed her hand from her eyes.

"Mama says this makes her head feel better," said Mattie.

"Yes," said Aunt Ann.

When Mattie's arm began to ache she took her other hand; when that ached she thought she would rest, but as she took it away Aunt Ann asked.

"Can't you rub it a little more; it is doing so much good?"

Mattie bravely went to work again, and in less than half an hour her Aunt actually fell asleep. Mattie went back to the sitting-room and sat down by the window; she was tired, but when she saw Uncle Rob coming she forgot that and stole softly from the house and down the road to meet him. He got down and lifted her to a seat beside him.

"I saw your papa and mama, and they told me about it," he said, "and you found Aunt Ann sick and must have been having a hard time."

But Mattie forgot all her trouble and grew merry helping her uncle, and when they went into the house Aunt Ann was awake.

"Where's that blessed baby?" she cried, when Uncle Robert appeared; "will you believe she rubbed my head until I fell

asleep, and now that terrible pain is gone! She is going to make people glad that she is in the world. And now, Robert, can't you do something for her; it's her birthday, and she had to give up her party?"

Uncle Rob laughed and what do you think he did for Mattie? He took his big carriage and went for all the children and the party cake, not forgetting the candles. Aunt Ann said she was well enough to have them there, so Mattie had her party at Aunt Ann's after all.

She stayed there all night and wasn't a bit lonesome, and when her papa and mama came after her the next day, she confided to her mama that Aunt Anne was beginning to like children, and her aunt called after her as they drove away—"Good-bye, little Sunshine!"—Mary Peru Harding.

### What to Read, and How.

A young man found that he could read with interest nothing but sensational stories. The best books were placed in his hands, but they were not interesting. One afternoon, as he was reading a foolish story, he overheard some one say, "That boy is a great reader; does he read any thing that is worth reading?"

"No," was the reply, "his mind will run out if he keeps on reading after his present fashion. He used to be a sensible boy till he took to reading nonsense and nothing else."

The boy sat still for a time, then rose, threw the book into the ditch, went up to the man who said his mind would run out, and asked him if he would let him have a good book to read.

"Will you read a good book if I will let you have one?"

"Yes, sir."

"It will be hard work for you."

"I will do it."

"Well, come home with me, and I will lend you a good book."

He went with him and received the volume that the man selected.

"There," said the man, "read that, and come and tell me what you have read."

The lad kept his promise. He found it hard work to read simple and wise sentences, but he persevered. The more he read, and the more he talked with his friend about what he read, the more interested he became. Ere long he felt no desire to read the feeble and foolish books in which he had formerly delighted. He derived a great deal more pleasure from reading good books than he had ever derived from reading poor ones. Besides, his mind began to grow. He began to be spoken of as an intelligent, promising young man, and his prospects are bright for a successful career. He owes everything to the reading of good books, and to the gentleman who influenced him to read them.—Herald.





**Great Mistake**  
Many women are "down" on washing powders. They tried some, were dissatisfied, and claim that all powders are poor. This is wrong. PEARLINE is not like other powders. Test it for washing. Compare the soap paste made from PEARLINE with that made from any other soap powder or washing powder. 672

**ASK A FRIEND**

Will the Christian find that he gets peace and joy so long as he tries to satisfy his soul by saying that his worldly taste is "only a little one?" I do not say that it is wrong to smoke, or for a Christian to go to the theater. That is for each one to settle with his God. But when Christians draw quibbling distinctions between great and small sins, between one theater and another, one dance and another, it is clear that the conscience is not at rest, and there can be no rest till God's voice is fully and heartily obeyed.—H. W. Webb Peeploe.

#### Alkali Water Made Healthful and Pleasant

A few drops of Horsford's Acid Phosphate to each glass neutralizes the ill effects of the alkali, making a pleasant and healthful Tonic drink that refreshes and invigorates.

"Success in anything consists in doing the next thing—*now*," was a great railroad magnate's formulation of the most important maxim in business. Shakespeare had the same thought differently phrased when he said that "fearful commenting is leaden servitor to dull delay." It is this useless cogitating that is the bugbear of life and the bane of business. The successful man, instead of massing difficulties in a hopeless heap, and regarding them discouragedly, purposes and instantly *does* each successive detail whose sum equals achievement.—Selected.

**BLUMYER CHURCH BELLS**  
UNLIKE OTHER BELLS  
SWEETER, MORE DUR-  
ABLE, LOWER PRICE.  
OUR FREE CATALOGUE  
TELLS WHY.  
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

**SAN FRANCISCO LAUNDRY**  
Office, 131 Ellis St.

TELEPHONE, 5125.

S. F. BUFFORD, Manager.

#### The Ohio Saloons.

It is estimated that there are 25,000,000 Methodists in the world, who hold church property valued at \$300,000,000. If some of this was taxed the public exchequer might be able to get along for awhile without Dow taxes. We note that the people and the institutions which prate the most against the saloon are the very ones who dodge their own taxes and shift the burdens on those who consume the absolute necessities of life.—Wine and Spirit News.

"Absolute necessities of life" in a saloon!

Saloons furnish all the necessities for poverty, wretchedness, misery and crime.

"Get along for a while without the Dow tax!"

The tax on saloons in Ohio is entirely too low. It should not be a penny less than \$1,000 a year and even at that figure they would pay but a fraction of what they cost the taxpayers, to say nothing of the misery they inflict on humanity.

Compared with liquor laws in many states the laws of Ohio are kind to the saloon-keepers. They should be more stringent, and they will be, and the utter lack of decency on the part of the organ of the Ohio Liquor League will help bring it about.

O blessed Savior, help us to entreat and constrain thee, that thou wouldst abide with us, so that we may know thee in thy acts of blessing, and be filled with the joy of thy resurrection. Do thou be merciful to our unbelief, and stand in our midst and say, "Peace be to you," that our darkness and sorrows may flee away, and that we, thy disciples, may be glad because we see the Lord. Heavenly Father, thy presence is the joy and the life of our life; do thou pour its light into our souls, that they may know no gathering twilight or darkened hours. Thou dost not despise our sorrows; thy greatness is so great, because it stoops to the cares and necessities of our little lives. Give us rest from anxious hearts; may we believe in the watchful love of the Providence that folds the flowers, and hushes to rest the birds of the air, and gives sleep to every living thing. If our hearts have been wounded by sin or by disappointment, help us to come to thee, the Helper of all who are cast down.—The British Weekly.

#### TEARFUL OR CHEERFUL?

Whether a woman is tearful or cheerful depends not on what she has materially, but what she is physically. Many an indulgent husband is driven almost to despair by the tearful outburst of a wife who has "everything she wants." He wants to know what's the matter. But the wife can't tell. She only knows that she is depressed and despondent.

Such a condition is usually related to some form of womanly disease. The mental depression has its corresponding womanly weakness.

Doctor Pierce's Favorite Prescription changes tearful women to cheerful women by curing the diseases which cause physical weakness and depression of spirits. It establishes regularity, dries unhealthy drains, heals inflammation and ulceration, and cures female weakness.

Mrs. Alice Adams, of Laboratory, Washington Co., Pa., says: "With many thanks I write to let you know how I am. I can say by God's help and your help I am well. I have taken six bottles of Dr. Pierce's Favorite Prescription and two of his 'Golden Medical Discovery,' and I can do all my work. I can't praise your medicine too highly. I will recommend your medicines as long as I live. If any one doubts this give them my address."

"Favorite Prescription" makes weak women strong and sick women well. Accept no substitute for the medicine which works wonders for weak women.

Keep the bowels healthy by the timely use of Doctor Pierce's Pleasant Pellets.



Cable Address:  
FOSTER CO., SAN FRANCISCO.

## S. FOSTER & CO.

WHOLESALE GROCERS  
IMPORTERS and EXPORTERS.

Special attention to packing.  
Purveyors to United States Government.  
A. B. C. F. M., A. M. A., etc., etc.

Railroad Supplies,  
Mill and Mining Supplies,  
Hotel and Ranch Supplies,  
Alaska Supplies.

26-28 CALIFORNIA ST.  
San Francisco.

Mail Orders solicited.  
Catalogues on Application



### Wayside Ministries.

It was while Peter and John were on their way into the Temple that they discovered the man lame from his birth, and healed him in the name of Jesus Christ. It was while wearied by the roadside well, in the course of his long journey to Galilee, that our Savior found the opportunity of giving mankind the great lesson of the spirituality of religion taught in the fourth chapter of the gospel according to John. It was while on the way to Jericho that the good Samaritan in the parable found his opportunity of teaching the Jew, and all the world, that our neighbor is he who we can bless and that he is a neighbor, indeed, who adds to his profession of godliness a godlike charity and mercy. Even so. Many of our best and most far-reaching opportunities are found not by special journeys to holy places, but by "fastening the eyes," like Peter, at the Beautiful Gate, on the opportunity right at our hands. How much depends on "fastening the eyes" upon the wayside opportunity! "Fastening the eyes" is an intensive word signifying tense attention, alertness, penetrating observation. Wayside ministries are taught us in nature, when we remember that the straw in which Thorwaldsen's statues were packed brought from Rome to Copenhagen the seeds of Italian flowers. A woman was seen putting her hand from the window of a train; ever and again she repeated it; and men wondered. But another moon saw beautiful flowers along the track, from the seeds she thus scattered by the way. Wayside opportunities are plentiful. And, like the wayside flowers, they blossom long after the hands that sowed the seed are gone.—Selected.

### Power of Family Prayer.

Christian people of today, as never before, are coming to a realizing sense of the value of family prayer. More and more are they feeling its influence upon their daily lives. Regarding this religious observance, Dr. Cuyler says:

"Family religion underlies both the church and the commonwealth. No Christian government, no healthy public conscience, no Bible philanthropy, no godly church-life, can exist without God in the household. Let me be assured that a family altar stands in every home, and I care little what political party bears rule at the seat of government. No prelude to the day is so powerful in its sacred influence as the union of loving hearts around the throne of grace. When the inroads of wealth and fashion crowd out family devotions in the morning and the weekly prayer-meeting in the evening, there is but small hope of rearing such households in the nurture of the Lord. Home religion is the sheet-anchor of our nation's well-being."—Ram's Horn.

### CONCENTRATED HEALTH! Australian Electric Remedy.

The Most Perfect Laxative, Tonic, Nervine, Appetizer and Blood Purifier. Stop taking liquid medicine of which but 10% is of any value, 90% being adulterations. Try this Purely Vegetable Remedy, 7 days trial FREE or full 60 days treatment only \$1.00. We guarantee satisfaction or refund money. Sold direct or through agents. AGENTS WANTED. Exclusive Territory. AUSTRALIAN REMEDY CO., 47 Hamilton Ave., CHICAGO.

# NEW

FRUIT, Canned  
Dried  
HONEY

and all

## California Products

Direct from Producer to Consumer.

### \$1.00 BUYS

Any one of either items below:

- 20 lbs. best Cocoa Shells.
- 21 lbs. Bird Seed, mixed or plain.
- 30 lbs. best Sago.
- 21 lbs. best Table Rice.
- 75 lbs. House Candles.
- 20 bars Fels Naptha Soap.
- 8 pkgs. Grape Nuts.
- 4 dozen oval Hotel Castle Soap.
- 11 large bottles choice Tomato Catsup.
- 20 bars Frank Siddall's Soap.
- 1 pail Anchovies in brine.
- 8 pkgs. Shredded Wheat Biscuit.
- 8 pkgs. Lion Roast Coffee.
- 10 tins Tomato Sauce Sardines.
- 1 kit Salmon, Alaska.
- 100 lb. sack Ice Cream Salt.

**S M I T H S**  
CASH STORE  
NO. 25 MARKET STREET, S. F.  
Can we price-list you?

IT IS

## GOOD MISSIONARY WORK

TO MAKE CALIFORNIA KNOWN TO THE HOME-SEEKERS OF THE EAST

### THE SOUTHERN PACIFIC

Publishes much reliable illustrated literature concerning the Coast and nearly all of it is free. Send your friends a copy of

## "SUNSET"

A monthly magazine rich in illustrations or

A COPY OF

## THE YOSEMITE BOOK

Having 26 fine views of the wonderful valley. They each cost 10 cents. Maps, Booklets, Folders, etc. about Mt. Shasta, Lake Tahoe, King's River Canon, the Big Trees,

The Natural Resources of California, and its wealth of Famous Places and Mountain and Seaside Resorts, are to be had free of any agent, or at the

### INFORMATION BUREAU

613 MARKET STREET

OPEN ALL NIGHT.

F. L. TURPEN, Proprietor.

Telephone MAIN 183 5

## ROYAL HOUSE

126 Ellis St.

Near Y. M. C. A., San Francisco, Cal.

Between POWELL AND MASON STREETS.

### Rooms to Let

BY THE

DAY, WEEK, or MONTH

ELEVATOR AND OFFICE ON GROUND FLOOR.

New fire-proof brick building, metallic fireescapes front and rear. Every room new and furnished complete with spring beds and hair mattresses. First-class reading room and ladies parlor. All the daily papers. Rooms, per night, 35c. to \$1.50; per week, \$2 to \$9; per month, \$8 to \$30.

Ladies' Parlor.

All Market Street Cars run within one block of the House. Ellis Street Cars pass the doors